45:Stanford U. S-4, 5 1956 AD1 Formosa
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537 members in the Lesiglative Yuan.[11] The percentage of women delegates is also applied to the provincial and local councils. In Taipei alone, there are about one hundred full-fledged women doctors and a great number of qualified mid-wives, five chartered women accountants, thirteen women judges, and six women prosecutors.[12]

IV. FAMILY ORGANIZATION AND DISORGANIZATION

• 58
178

Monogamous marriage is the rule in Formosa, although concubines and mistresses have not been eliminated. People of the same surname do not intermarry. Marriage remains a family affair as well as an affair of the parties concerned. When a son reaches adulthood it is a traditional obligation of the parents to see that he is married. Parents in most cases choose spouses for their children. But today the majority of men and women at least have some knowledge of their future spouses before marriage. It is stipulated by law that an

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11. Chung-pei Hsu, The Position of Women in Free China, Taipei, China Culture Publishing Foundation, 1953, p. 2.
12. Ibid.

engagement must be contracted by the parties concerned, and if their consent has not been obtained, the engagement is not binding.[13] Contrary to this legal provision, only about 10 per cent of the marriages in the rural and urban households surveyed were contracted by the parties themselves, and the remainder were arranged by parents, relatives, friends, or go-betweens.[14] In some instances people may seek marriage through advertisements placed in newspapers. Feasts attend the wedding, elaborate or simple, according to the family's socio-economic status. Marriages between sons and adopted daughters, or, to a lesser extent, between daughters and adopted sons, are usually performed within the family circle. The patrilocal nature of matrimony requires, in most instances, that the groom's father provides living quarters for the bride. When possible, the bride's family provides a dowry consisting of clothes, furniture, jewelry, and so forth. Some girls consider a dowry so important that they work before marriage in order to save money so that they may bring to their husbands' families such things as furniture and beautiful clothes. For reasons of economy, collective marriages are performed in city halls from time to time.

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13. Ching-hsiung Wu (ed.), Chung-hua Min-kuo Liu-fa Hui-pien [Compendium of the Six Codes of the Republic of China], Volume II, Civil Code, 1947, Shanghai, pp. 505-11.

14. Raper and others, op. cit., p. 268, and Raper, op. cit., p. 209.